BRAHMA SUTRAS - Lesson 11 - MAIN POINTS of Maharishi's Talk

1. Anoraniyan is finer than the finest … minuter than the minute. … Experiences which are to be smashed, they end there. That smashing ends there in that minute. Smashing of the relative experiences. That, of course, is from the smashing of the blocks that restrict experience. So the smashing is on both levels — mental and physical — smashing of the present awareness in favor of the following, and smashing of the blocks that prevent this progressive value of perception.

2. This experience of that which is deep within the body… Actually, when that is cognized everywhere… It's the same unboundedness, it is the memory of that unboundedness that becomes the all-time vision of even that which is outside the body. First that is within the body — the experience of that unboundedness. And when that prevails, unrestricted, everywhere, then it is nothing other than the consolidation, stabilization of the memory of that. So it says from memory is born Brahman.

3. The experience of wholeness which one has within the body, and the warmth that produces that wholeness, everywhere this is indivisible. Knowledge, it cannot be divided from experience. And experience cannot be separated from knowledge. Memory itself is the warmth, when it has gained the wholeness outside …

4. The caution is given in the next sutra, that it should not be taken to be in the field of the relative memory — you experience something and you remember something… not that, but that memory which knows no boundaries. And it is indivisible.

5. One of the previous sutras said that Brahman is not on the basis of one's experience of the minute. No. But from the teaching, we know that this minute — finer than the finest — is within all beings.

6. The unbounded Self which I experience is the unbounded Self of all the beings. This truth, that it is applicable to all, this we know from the teaching. This is a very scientific statement.

7. One experiences the Self. How does one know that this is a universal Self? This we know from the teaching. … And from this teaching, the awareness of that universal Self is born. … From this emerges that awareness of the wholeness of life.

8. For the conscious awareness to relate to the Self of all beings as the same Self as I experience in the unbounded depths of the Transcendent — it's the same… This reality is born out of the teaching of the same Self being the minute

of all.

9. That is from the Vedas. … But if that is not brought to light, then one would not be able to bring to his conscious level the universality of the unbounded Self which one experiences. There is no gauge to measure.

10. See, everyone would say, “I experience unboundedness.” … Now, there has to be someone to say that this unboundedness is not bound within the body, if it is unbounded, and therefore it must be everywhere. And that you are.

11. For it to become a universal truth, the teaching is from the Vedas. … They reveal the reality and expand one’s experience to gain universality. They actually testify the unboundedness of the unbounded Self experienced within as being everywhere, universal, eternal, infinite.

12. So, it’s the warmth of unboundedness that overtakes the cold features of boundaries.

13. And this means, from all the progression of the evolutionary process, which keeps on eliminating the previous un-evolved state and keeps on giving value to a further, more evolved state. And on the height of all evolution is that which then cannot be surpassed.

14. It’s the unboundedness that dominates the boundaries. It’s the boundaries that are put to that process of negation. Boundaries lose their structure and then eventually the boundless predominates.

15. That unbounded which was experienced in the Transcendent within oneself is now available unrestrictedly, even in the outside. So, what warmth does is exposes the inner to the outer. … There should be fire inside the fireplace, is exposed to outer atmosphere. This is what the warmth does — it radiates.

16. The wholeness of inner is the same as the wholeness of outer.

17. That’s why it’s the knowledge that has been said to be the greatest purifier, which will not leave any impurity whatsoever.

18. Knowledge is based on experience. And enlightenment is based on knowledge. Enlightenment. That’s why it’s called “enlightenment”, knowledge, nothing other but the light.

19. We kindle the candle. What we get, the whole room lighted. So the candle must be kindled. And that kindling is within boundaries. The light that is expressed is all around.

20. We call it warmth because the experience is deep within the self. That reality

of unboundedness is everywhere. Between these two situations is the field of Brahma Sutra — Unity within the individual and the Unity underlying all multiplicity or diversity of cosmic life.